A Single

Thankſgiving-Sermon

Preach'd at

SUTTON in SURREY,

APRIL the 16th. 1696.

Being the

National Thankſgiving-Day

FOR

His Majeſty's moſt Happy Preſervation from the moſt Deteſtable Aſſaſſination, in order to a *French* Invaſion.

BODLEIANA · BIBLIOTHECA

By *HENRY DAY.* M. A.

LONDON:

Printed for **Richard Baldwin**, near the *Oxford-Arms* in *Warwick-Lane.* MDCXCVI.

17.

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SUTTON in *SURRY*, &c.

PSALM CXXII. 6.

Pray for the peace of Jeruſalem; they ſhall proſper that love thee.

WHatever was the particular Occaſion of this *Pſalm*, 'tis commonly taken for a Song of Rejoicing after Victory, upon the Reſettlement of the Kingdom of *Iſrael* in Peace and Quietneſs. The Royal *Pſalmiſt* ſeems not to be better pleas'd

with his Succeſs (which was perhaps his winning the Fort upon the Rock of *Sion*), than with the Opportunity it gave him to go up to *Jeruſalem* to praiſe the Lord of Hoſts, that inſpir'd him with Courage, and bleſs'd him with Victory: *Ver.* 1. *I was glad when they ſaid unto me, Let us go into the houſe of the Lord.* Ver. 2. *Our feet ſhall ſtand within thy gates, O Jeruſalem.* *Diodati* paraphraſes, We ſhall no more need to run here and there to do God's Service, as we did at other times, when the Ark removed from place to place; now that it ſtands ſtill in *Jeruſalem*, we ſhall not go any where elſe. Ver. 3. *Jeruſalem is built as a city that is compact together.* David having paid his Devotions, celebrates the Holy City; 1*ſt*. for its Compactneſs; *i. e.* as ſome interpret, for its Uniform Beautiful Buildings; others, becauſe of the joining of the low Town and Caſtle; for the latter, till the time of *David*, remain'd in the hands of the *Jebuſites*, whom the Children of *Judah* could not drive out. He proſecutes his Praiſe of the City farther, taking notice that it was the place, Ver. 4. *Whither the tribes go up, the tribes of the Lord, unto the teſtimony of Iſrael, to give thanks unto the name of the Lord.* Ver. 5. *For there are ſet thrones of judgment, the*

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thrones of the houſe of David. The chiefeſt Honour of *Jeruſalem* is plac'd in theſe two things; it was the Place of Worſhip, and the Seat of Judicature; thrice in the year the Inhabitants go up thither to praiſe the Lord; there alſo ſat the *Sanhedrim*, the Supreme Court of the Nation; moreover, there was the Palace of the King. For theſe ſeveral Great and Weighty Reaſons, *David* owns it the Duty of himſelf and Subjects to pray for the Peace of *Jeruſalem*. *Pray for the peace of Jeruſalem; they ſhall proſper that love thee.*

The word *Jeruſalem* is taken Properly for the City it ſelf; or Metonymically, for the Inhabitants in general; or Metaphorically, for the Celeſtial City, the Heavenly *Jeruſalem*. In this place it manifeſtly ſignifies the Inhabitants of *Jeruſalem* in general, of what Order or Degree, what Quality or Denomination ſoever; every Man of them in particular is requir'd to pray for the Proſperity of the whole Body of them in general. The Scripture never uſes the word *Jeruſalem* but in one of the three ways which I have mention'd; yet, I confeſs, it is applied ſometimes to the Church of *England*; and by them that ap-

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ply it ſo, the *Church* is reſtrain'd to ſignify none but the Clergy; but if other men had equal Heat of Fancy, they might with equal reaſon apply it to our Merchants, and the word *Merchants* might be reſtrain'd to the *Eaſt-India* Company, in contradiſtinction to the Interlopers.

Without queſtion the Royal *Pſalmiſt* was ſenſibly concern'd for the Proſperity of all *Iſrael*, and not of one Tribe only: 'Tis true, *David* was often piouſly buſied in regulating the Service of the Temple; but we do not ever find, and cannot reaſonably ſuppoſe him to have been ſo partial as to intercede with God only for the *Levites*, and ſo it went well with them, not to care how it far'd with all the People beſides. A Learned Man hath lately told us of a *Muſcovite* Divine, that thought Heaven was made only for the *Czar* and the *Boyars*. *David* knew better; nor Heaven nor Earth was ever promiſed as an Inheritance to a particular Order of Men, with excluſion to others. In the New Teſtament we read, that God deſires that all men, all in general, might come to the knowledge of the Truth, and be ſaved:

ved: And *David* deſires that all his Subjects, all in general, may underſtand their Intereſt and their Duty; and by *Aſſociating* for the Safety and Honour of his Sacred Perſon, of their common Religion, Laws, and Liberties, become ſettled in a happy Peace, and bleſs'd with a full Proſperity.

Granting that the diſtinction of Clergy and Laity is founded on the Word of God, yet ſurely Clergy and Laity ought not to have Diſtinct and Separate Intereſts; but as in One God they both believe, in order to their Everlaſting Happineſs; ſo by the ſame Laws they ſhould both be willing to be govern'd, the ſame King they ſhould both own for their RIGHTFUL and LAWFUL Sovereign; that ſo the Peace of their common *Jeruſalem*, of their Native Countrey, may be promoted, the Proſperity of every Honeſt Man among them taken care of. Without this Unity of Intereſt, without this Unity of Allegiance, no Government can be ſettled on ſure Foundations, no King ſecured from a Combination of Murderous Aſſaſſines.

They who ſhall interpret praying for the Peace of *Jeruſalem*, to be nothing elſe but ἐρωτήσαθαι τὰ εἰς εἰρήνην τῶν τῆς ἱερέων, praying for the things which make only for the advantage of the Prieſthood, they do as good as bid the Secular Power take care of it ſelf, they alienate the Affections of the deſpis'd People from them, they enervate the force of their own wiſeſt Inſtructions; in ſhort, they very anti-Apoſtolically invert the honeſt Practice of St. *Paul*, hinted in that Divine Aphoriſm, *We ſeek not yours, but you.*

I have ſaid that the Word *Jeruſalem* in the Text is to be taken Metonymically, for the Inhabitants of *Jeruſalem*, and that in general, not for the *Levites* only, but for the Laick Vulgar alſo, even the whole Bulk of the Twelve Tribes.

The next thing to be determin'd is, what King *David* meant by this Phraſe, *Pray for the peace of Jeruſalem.*

That Teacher who throws out hard Words, and myſterious Expreſſions to the people, intends to amuſe them, or has ſome other Deſign, not more honourable: But whoſo uſes Words and Expreſ-

Expreſſions common, and plain, gives a fair teſtimony, that he has no ſiniſter Ends to ſerve, when he delivers his Meſſage. Few men care to trouble themſelves with an inquiry after the ſenſe of hard Words, and myſterious Expreſſions; but Words and Expreſſions common and plain they underſtand without an Interpreter; though yet by accident, through the untowardneſs of men of perverſe minds, even the plaineſt things that can be ſaid, ſhall need an explanation.

I make no queſtion, but the Enemies of *David*, who ſought to caſt him down from his Excellency, *i. e.* to dethrone him (for no mean Criticks, of different Parties, ſuppoſe him, when he penn'd the 62d *Pſalm*, to have been a Crown'd Head) might ſatisfy the letter of this Text, and *pray for the peace of Jeruſalem*; but, in that, they ſought to dethrone him, it appears they did, or not underſtand the meaning of the words, or not obey it. They pray'd for the Peace of *Jeruſalem*, as Sinners do for the Grace of Repentance, who pray, but do not labour for the Grace they pray for: they pray'd for the peace of *Jeruſalem*, as ſome Nominal Proteſtants have done for the Church of *England*, at the ſame time they la-

bour'd to bring back merciles Tyranny, and fooliſh Superſtition.

To *know the ways of righteouſneſs*, according to the Language of Scripture, imports not only bare knowing, but actual walking in thoſe ways; and to *remember the word of the Lord*, denotes more than a ſimple calling it to mind, even a conſcientious conformity to it: So the Command of praying for the peace of *Jeruſalem*, implies an honeſt endeavour of every man in his Station to promote it. And what the *Iſraelites* were commanded to do on behalf of *Jeruſalem* the Capital City of the Land of Promiſe, the Law of Nature, or right Reaſon commands every particular man to do, for the peace, and proſperity of that City, Kingdom, or Commonwealth, whoſe Protection, as a Member of the ſame Body Politick, he enjoys.

Some of our Order, my Brethren, have been juſtly reproached for running too much out of their Province to meddle with Affairs that concern'd them not, principally State-Affairs, in the late Reigns: And we all know out of what Deſign, and to ſerve whoſe Purpoſe, the Sons of *Levi*

Levi became the Diſciples of *Achitophel*. But Morality being a part of what we are oblig'd to teach, I think none of you will ſay that I forget my Duty, if I ſpend ſome time to ſhew you the Juſt Obedience due to the Legal Powers ſet over us; for as theſe, ſo is Religion, and we that preach it, ordain'd for the uſe and good of the Publick.

Our Prayers then for the Peace of the Kingdom of *England*, and for the renowned Metropolis, *London*, our great *Jeruſalem*, and our Endeavours in our ſeveral Stations to promote that Peace, cannot be ſincere and honeſt, unleſs we do theſe Three things.

1. Own the Legality of the Government under the Adminiſtration of King *William*, our Rightful and Lawful King.
2. Forbear traducing it, or patiently hearing it traduc'd.
3. Aſſociate for its defence againſt all the Enemies thereof whatſoever.

1. Own the Legality of the Government under the Adminiſtration of King *William*, our Rightful and Lawful King. By

By nature all men are free, equal, and independent; no man can be mov'd from this State, and made a Member of a Community, or Government, but by his own consent; and when, for the better securing to himself his Temporal Interests, he has giv'n his consent, and becomes a Member of a Community, or Government, he must be contented to regulate himself according to the Laws, and Measures, which shall be prescrib'd by the majority of the Government, or any number of men chosen by the Majority for that end.

No man in Civil Society ought to be exempted from the Laws of it; for such an exemption brings him back to the state of Nature, and in such a state every injur'd private man has a right to be reveng'd of him. To apply this; When the late King *James*, after that he had tyrannically labour'd to alter the whole Frame of the Old *English* Government, and utterly to root out the Christian Religion, as it is profess'd and exercised by all that beat the name of Protestants, did abdicate and renounce the Government of *England*, *Scotland*,

Scotland, and *Ireland*, with their Dependences, that would never baſely yield themſelves Popiſh Slaves to his Arbitrary Luſt; the Majority of the People choſe their Valiant Deliverer to be their King, to go in and out before them, to fight their Battels, and ſee their old Laws put in execution. Now there is not an *Engliſhman*, but, according to the Law of Nature and Reaſon, ought to be concluded by this Choice: For, as a Modern Author convincingly argues, If the conſent of the Majority ſhall not in reaſon be receiv'd as the act of the whole, then nothing but the conſent of every Individual can make any thing to be the act of the whole; and then, ſay I, it is impoſſible there ſhould be any ſuch thing as Society.

I hope no man will be ſo fooliſh as to ſay, That the Majority of the People choſe King *William* to be their King *in Fact*, but not *of Right*; for they had not choſe him to be their King, if they had not been ſatisfied that the Tyrant his Predeceſſor had Forfeited and Renounc'd all the little Right that he could pretend to. But ſuppoſing (let me be pardon'd for ſo extravagant a Suppoſal) that

that the Choice of the Oppreſs'd and Abandon'd People of *England* gave to King *William* only Poſſeſſion of the Government, and no Right, (ſince it came to paſs, I know not how, he was not ſolemnly and expreſly declar'd *Rightful* and *Lawful* till t'other day, when it appear'd clear as the Sun, that the *de Facto* Doctrine miſs'd but narrowly of taking away not only both his Crown and Life, but alſo our Religion, Laws, and Properties), ſupppoſing as aboveſaid, yet the preſent Parliament, by whom the Nation is to be concluded, have (God be thanked) at laſt recogniz'd King *William* as our *Rightful* and *Lawful* King: He therefore that refuſes to do the ſame, being now by Law expreſly call'd to it, declares himſelf an utter Enemy to the Government, and not only juſtly may, but neceſſarily ought to be treated as ſuch, for the Safety and Preſervation of the Government. When Mercy to Reſtleſs Conſpiring Traytors, ſo plainly as in our Caſe, appears to be Cruelty to the Government, the Magiſtrates that ſhow it, cut not only their own Throats, but the Throats of all Loyal Subjects, who depend on their Vigilance, Fortitude, and Wiſdom.

Theſe

Theſe ſeven Years that we have been diſputing the Right of King *William*, and the honeſty of our Eſtabliſhment, what have we been doing but expoſing his, and our own Lives, Religion, Laws and Liberties, to the bold Inſults of bigotted, Unreaſonable, Licentious, Superſtitious, Needy, Atheiſtical Men? I do not think that all theſe Epithets belong to the Character of every *Frenchifi'd Jacobite*, but if every one of them does himſelf Juſtice, they will not leave me a word of Reproach upon my Hands.

2. Our Duty of praying for the Peace, and endeavouring to promote the Proſperity of our Nation, obliges us to forbear traducing it, or unconcernedly hearing it Traduc'd.

A diſcontented Reflection upon the Government, naturally tends to weaken the Hands of it, and cannot well be underſtood to be meant otherwiſe. And ſince every particular is included in the acts of the Majority, ſuch Reflection is not more injurious to the Government, than to the reputation of the Man, who makes bold with it. If a man cannot bring his mind to approve the Title of the Prince in Poſſeſſion, why is he ſo diſingenuous as to be beholding to him

for his Protection? Let him pack up his awls and be gone to ſome more bleſſed Region, where he may Sacrifice all that he has to the Divine Right of an Arbitrary Lord, and if he manages his buſineſs well, arrive at the Honour of ſqeezing and oppreſing others, I do not remember any Nation of Old, (but I am little read in Hiſtory,) with whom it was ſafe to reflect on the Authority of the Government, but, that ſuch as give themſelves this liberty, ſhould enjoy and execute Offices of Honour and Truſt! Sure it was never ſo in any Nation, or if it were, they lived upon Providence by the day, and took no care of themſelves, leſt they ſhould ſeem to diſtruſt the goodneſs of God.

But it is not enough to forbear traducing the Government: A good Subject will not patiently hear it Traduced. *Qui non vetat peccare, cum poteſt, jubet.* He that can, and does not prevent a Sin, tho' he join not in the immediate Act, yet partakes of the Guilt. What Son will endure to hear his Father abuſed, and ſhall I, without reſentment, hear the Father of my Country, who freed me from inſupporta-

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ble Tyranny, blackned with the Odious name of an Uſurper? God forbid. When *Abſalom* reproched his Father's Adminiſtration, and roſe up againſt him, *David* took all prudent care to ſuppreſs, the dangerous Inſurrection, but he had a tenderneſs for *Abſalom*, and took it ill, that the forfeited Life of the Ambitious Youth was not ſpared, but his valiant and faithful Captain *Joab* put it home to him, 2 *Sam.* 19. 6. I perceive that if *Abſalom* had lived, and all we had died this day, it had pleaſed thee well: Upon this honeſt Remonſtrance, the good King was ſatisfied, and the Kingdom ſafe. Shall I hear mention the Heroick vertue of *Lucius Junius Brutus*, who when his own Sons were found engaged in the Conſpiracy for bringing back the Proud Tirant *Tarquin*, himſelf dragged them to condign puniſhment. Indeed the Romans in the Infancy of their State, were impartially zealous for the publick Good, they Sacrificed not only their private Intereſts, but their natural Affection to it. But you had rather hear me deal in ſacred Story. I will ſpeak of *David* again, *Pſalm* 62. 3. he expoſtulates with his Enemies in theſe words, *How long will you imagine miſchief againſt a man?* I ſuppoſe

ſome honeſt Secretary ſtood at his Elbow, and anſwer'd for them, *As long as they are unpuniſh'd*; for his very next words are, *You ſhall be ſlain all of you, as a bowing Wall ſhall you be, and a tottering Fence.*

3. Our duty of praying for the Peace, and endeavouring to promote the Proſperity of our Nation, obliges us to *Aſſociate* for its defence againſt all the Enemies thereof whatſoever.

The great end why Men at firſt unite and aſſociate into Bodies Politick, is, that they may be able to maintain their juſt Rites; and if Wicked Men among them by baſe Arts and Treacheries labour to betray the Community, they find it neceſſary to tye themſelves in ſtricter Bands, for the diſcovery of their treacherous Enemies, and ſetting a diſtinguiſhing Mark upon them, that ſo, if they be longer endur'd in the Community, they may be prevented from doing it Miſchief.

Indeed, our firſt choice of the *Prince of Orange* to be our King, was in Law and Reaſon, the Act of the whole Nation; and our Oath of bearing Faith and true Allegiance to him, (if it be not ſhamefully miſinterpreted) obliges

obliges us not only to live quietly under, but alſo actually to ſupport the Government. But ſo it has happen'd, ſome among us, who as yet are contented to be called Proteſtants; nay, challenge the name of *Church of England Men*, have learn'd ſome Sophiſtical skill from the Schools of the *Jeſuits*, whereby they miſerably impoſe upon themſelves and others; they prate and publiſh, that ſuch Oath obliges them only to live quietly under King *William*, (tho' that is more than they will do; for under pretence of Charitable Collections for the relief of Non-Jurers Wives and Children, to raiſe vaſt Sums to promote a *French Invaſion*, is not living quietly) and by no means will they admit that the Oath requires them to oppoſe the reduction of the Late King, whoſe Soul thirſts to be reveng'd of our taking the advantage of his Forfeiture. Well then! *Hac non ſucceſſit aliâ aggrediundum eſt via.* This Oath will not hold them, we muſt try what an *Aſſociation* will do; for ſhall they Aſſociate to deſtroy us, and ſhall not we do as much to preſerve our ſelves.

When *Jeruſalem* was Beſieg'd by *Titus* there were three ſtrange Factions in the City, that battled

battled one another, as often as the *Romans* intermitted their Onsets; but when the *Romans* came on, they laid aside their intestine Hatred, and all united for the common defence of the City.

Nature teaches the worst and the simplest of Men this common Prudence, to Associate for their common Defence. I am sure we have now had a demonstration, That not King *William*, nor any Friend of the Government under him, can possibly be safe without it; even they that have been unwilling to think that King *James* could forfeit his Crown, were he never so great a Tyrant; even they have seen with their Eyes, and heard with their Ears those Evidences, that he was like to have been brought home, (not Re-inthron'd, *Boufflers* would have taken care of that) at the charges of their ruin also, and the ruin of their Families. Therefore after the Oath of Allegiance, which so many *Jacobites* have play'd with, it is not only prudent, but just and necessary, that an Association be requir'd under a severe Penalty. A Command without a Penalty has not the face of a Law, the Person to whom it is given, must be very well dispos'd

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if it paſs but for ſo much as good Counſel. Rewards are proper encouragements to Vertue, but Penalties are the neceſſary ſanction of Laws; therefore well and wiſely, like King *Williams* true Liegemen, and old *England*'s genuine Patriots, have the King and Parliament enacted, that whoſo refuſe the Oaths, ſhall be deem'd as a Papiſt convict; and he that ſpeaks or writes againſt it as Illegal, ſhall be deemed a promoter of the deſigns of King *James*, and a betrayer of our Religion, Laws, and Liberties; and yet for all this, ſo tinctured with their old leaven, are ſome ſour minds, that they pretend Conſcience againſt one Clauſe in the Aſſociation, which is this, *and in caſe his Majeſty come to any violent, or untimely death (which God forbid,) we do hereby further freely and unanimouſly oblige our ſelves, to unite, Aſſociate, and ſtand by each other, in Revenging the ſame upon his Enemies and their Adherents*---In truth the Men that Scruple this Clauſe, would be glad to be excuſed from the Declaration that goes before, nay, I am afraid had rather abſolved the Traytors, than oppoſe their Treaſon; but they ſhall Aſſociate, they ſhall, or the World ſhall ſee, that Conſcience is not the Reaſon of the refuſal. When they put:

put on all their gravity to vail their malignant Doctrins and Designs, and make the best shew of Religion they can; this is what they plead—*Vengance is mine and I will repay it saith the Lord*,---I suspect these Men are Atheists at the bottom, who hope by their wit to elude the Vengeance of the Magistrate, and do not believe a future Judgment. But I answer them—we also read in Scripture, *He that spills Man's Blood, by Man shall his Blood be spill'd.* But they will reply, why should Vengance extend beyond the Persons that spill Blood? I will rejoin, why shall others by their ungodly Prints, and Preachments tempt Murderous Assassines to do the vile deed? If King *William* be an Usurper and a Tyrant, then the horrour of the Assassination is taken off, and his bold Enemies are not left unacquainted, that old Greek and Roman Historians have celebrated the Murderers of Usurpers, and Tyrants, as *Liberatores Patriæ*, Deliverers of the Country. It is of so violent and mischievous influence to lead a People to think, that their King has no Title to his Crown, and it is but just, that Vengeance should reach them, if their Doctrin reaches him. But I shall be told, let a Villany be as hainous as it will,

yet

yet God has forbid private Revenge. I will ſpeak to that, and borrow ſome words from the Author that has anſwered Sir *R. Filmer of Government*, ſo Solidly, that he will be as old as an Antediluvian Father, or rather not die, but be changed if he lives till his Book is well anſwered, *P. 229. Sect. 87.* Man being born with a Title to perfect Freedom, and an uncontrouled enjoyment of all the Rights and Priviledges of the Law of Nature, equally with any other Man, or number of Men in the World; hath by Nature a Power, not only to preſerve his Property, *i. e.* his Life, Liberty and Eſtate, againſt the injuries and attempts of other Men: But to judge of, and puniſh the breaches of that Law in others, as he is perſwaded the Offence deſerves, even with Death it ſelf, in crimes where the heinouſneſs of the Fact, in his Opinion requires it. Hence I Argue, That if upon the Murder of our King, which God always forbid, there were no Legal Succeſſour, but the Kingdom hurld into ſudden Confuſion, and Anarchy, then by the Law of Nature and Reaſon, every particular Perſon had a right to Revenge himſelf to the uttermoſt upon the Murderous

Aſſaſſines, and all their Treacherous Adherents. But I ſhall be told, that this is not our Caſe; no, God be thanked, it is not, but we will not tamely part with our King for all that: The Revenge which the Aſſociation threatens upon the violent or untimely Death of our King, (which God prevent) is not a private Revenge, but a Publick, Solemn, and Legal, albeit not in the tedious, uſual, Methods of Law, which, if at ſuch time we were obliged to follow, many of the moſt Guilty would have the Opportunity, by one means or other, to evade it. But if every injured Subject be Commiſſionated to do the Traytours and their Adherents Juſtice, 'tis odds, but they pay for their horrid Murder.

Pray Conſider farther, This Aſſociation is the moſt Solemn and Legal that can be imagin'd; 'tis an Aſſociation Enacted by the Supreme Authority of the Nation, wherein the King himſelf, and almoſt every particular Lord and Commoner join; the King as to his part of it, they to the whole, wherein the People are duly called to join, and have, and are ready a vaſt majority to join, they themſelves, not only by their Repreſentatives, but in their own proper Perſons. Then

Then conſider alſo, that we have an Act for the continuing, meeting and ſitting of a Parliament in caſe of the King's death, or demiſe, *&c.* ſo that this our Aſſociation, even as to the Revenging part of it, is all along Aſcertained to be made good by a Legal Conduct.

I have yet one thing more to ſay in its behalf, it is the beſt Expedient, both for the Friends and Enemies of the Government, that could be deviſed by the Wit of Man: For now it may be Reaſonably hoped that our King and his Government ſhall be ſafe, ſince the deſtroyers of it are ſure to be deſtroy'd themſelves.

Dangers force improvident Men on wiſe Councils; we had not been this day in the way of Settlement, if we had not been a few daies agoe on the Brink of Ruine. Therefore bleſſed be the name of God who hath diſappointed the horrid deſigns of our Faithleſs, and Cruel Adverſaries, who hath as it were forc'd us to Eſtabliſh the Throne of our great Reſtorer, our preſent King *William*, forc'd us to Aſſociate Vigorouſly in the defence of that Title, which the conſent of the People gave him, which, as hath been well and truly ob-

ſerv'd, is the only Title of all Lawful Governments, and which no Prince in *Chriſtendom* hath more fully and clearly than King *William*. Together with him, we by this *Aſſociation*, take the moſt effectual courſe to preſerve our Religion, Laws and Liberties.

I have ſpake what I could call to mind, upon a ſhort Warning, concerning the Duty enjoyn'd in the firſt part of the Text, *Pray for the peace of Jeruſalem*, that duty is enforc'd with this Reaſon, They ſhall proſper that love thee.

I make no doubt but God in his Mercy may have order'd much Proſperity to them that Fear him, Honour the King, and Serve their Country, by ſecret ways of Providence, into which we are not able to Penetrate: But I am convinc'd by the Evidence of Senſe, that a conſcientious performance of theſe Duties, is a natural means for Men to procure and eſtabliſh their own Proſperity.

Every particular Perſon, Member of a Body Politick, by being a Member of ſuch Body, authoriſes the Legiſlative Power to make Laws for him as the publick Good ſhall require, of which the Majority of them who have the Legiſlative Power, are Judges. Now, as a particular Perſon's

Perſon's Conſent is included in the Acts of the Majority, ſo his Peace and Happineſs is included in the Peace and Happineſs of the State which the Majority govern: A Man cannot ſerve the Publick, but at the ſame time he ſerves his own private Intereſt alſo; on the contrary, he cannot do miſchief to the Publick without doing miſchief to himſelf, while the Parliament, as they are in Duty bound, take care of the Sacred Life and Government of K. *William*, they take care alſo of themſelves, and of all that is near and dear to them, and I do not believe that there is a Man, a ſingle Man, that is not a penny-leſs Beggar, as well as a wretched Villain, who would have found his account in the Succeſs of a *French Invaſion*.

I might run through all orders and degrees of Men among us, Courtier, Citizen, Souldier, Scholar, Merchant, Mariner, *&c.* their Immunities, Charters, Stipends, Revenues, Trade, Pay, are not ſafe to them without the ſafety of the King and Government; the King and Government not ſafe without the Aſſociation. Let us therefore, my Brethren, Heart and Hand Aſſociate; ſo ſhall our King and his Government proſper, and every one of

of us, as well as the King and Government, *Pray for the Peace of* Jeruſalem, *they ſhall proſper that love thee.* I was juſt going to diſmiſs you, but juſt now there comes into my Head another ſenſe of the Words—*They ſhall proſper that Love thee*—a ſenſe very obvious and literal: I cannot ſay I have met with it in any Commentator; thoſe Gentlemen are ſo ingenuous, that 'tis ever their Cuſtom, *Tranſilire ante-pedes poſita*, to skip over the literal ſenſe of a Text, and run in queſt of the figurative Senſes and Myſteries. The Senſe, I mean, is this—*O* Jeruſalem, *they that love thee ſhall proſper, for I* David, *the Anointed of God, and the choice of his People* Iſrael, *will take care to reward them who are moſt zealous to preſerve my Life, and Support my Government.* I am apt to believe that *David* in theſe Words encouraged the honeſty of his truſtieſt Liege-People, aſſuring them who defended his Right againſt the Abetters of the Houſe of *Saul*, that their faithful Services ſhould be amply rewarded, that their Proſperity ſhould be his Care, as his ſacred Life, and juſt Right was theirs.

God

God grant that the Words, which we have now heard with our outward Ears, may be ſo inwardly ingrafted in our Hearts, that they may bring forth in our Lives and Converſations, Loyalty to King *William*, Zeal for the Religion, Laws, and Liberties of Old *England*.

FINIS.